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MINUTES

—OF THE—

FOURTH ANNUAL SESSION

—OF THE—

FRENCH BROAD

BAPTIST SUNDAY SCHOOL

CONVENTION.

—HELD WITH—

TERRY'S FORK CHURCH,

MADISON COUNTY, N. C.,

AUGUST 1, 2, AND 3, 1890.

OFFICERS:

PROF. W. P. JERVIS, MARS HILL, N. C., PRESIDENT.
J. M. AMMONS, HALEWOOD, N. C., SECRETARY.

ASHEVILLE, N. C.
THE RANDOLPH-KEY PUBLISHING COMPANY.
1890.

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CONSTITUTION.

ARTICLE 1. This Convention shall be known as the French Broad Baptist Sunday School Convention, and shall be composed of delegates chosen and recommended by their respective Sunday Schools, or by any Baptist church, and shall be empowered to decide all matters pertaining to the good of the schools composing it.

ART. 2. It shall be the duty of each school to annually report to the Convention its progress in its general work during the year.

ART. 3. The convention shall have two officers, a president and secretary who shall be elected annually as the convention may designate.

ART. 4. The chairman shall preside over the deliberations of the convention, appoint committees, and observe such rules of procedure as are usually recognized by parliamentary bodies.

ART. 5. The secretary shall keep a true record of the proceedings of the convention which shall be read as often as may be deemed fit by the convention, and discharge all the duties usually pertaining to such office.

ART. 6. The convention may adjourn to any time and place thought proper, and may change any part of this constitution by a two-third vote of the convention.

PROCEEDINGS.

The Convention met with Terry's Fork church, at 10.30 a. m., August 1st, 1890.

Song by congregation—"Oome, thou fount of every blessing."

Elder T. M. Honeycutt introduced the service by reading 23d Psalm.

He said, "With the presence of God our Convention will be a success, but otherwise it will all be a failure. Let us therefore humble ourselves before God."

At 11 a. m. Elder J. A. Bradley preached an able and well-timed introductory sermon from Matt. xxviii, Chap. 19, 20.

He said, "We are just as responsible for the proclamation of the gospel to-day as were the Apostles at the beginning. Is the commission given to men of the world —to the unconverted? Nay, verily, but unto the church of the living God, and only to the church."

The great congregation listened in breathless silence as the preacher unfolded with apt logic and pathetic eloquence his masterly presentation of the awful responsibility of the church of to-day. At the close of the sermon Elder Proffitt led in prayer.

Song—"Jesus, lover of my soul."

Adjourned one hour for dinner, at which time we were conducted into a large shady grove near by, where the ladies of Terry's Fork had a long line of snow-white cloths spread on the grass, on which was placed all the good things of life in great abundance.

1 p. m. Devotional exercises by J. M. Ammons.

Song—"Nearer my God to Thee."

Delegates names were then enrolled, as follows:

Bull Creek—H. M. Fagan and F. Wyatt.

Grapevine—J. F. Tilson, J. B. Gosnel, B. J. Sams and R. B. Sams.

Terry's Fork—M. H. Carson, J. C. Brigman, J. E. Radford, J. F. Carter, J. S. Brown and W. B. Metcalf.

Mars Hill—L. W. Sams, T. M. Honeycutt, J. T. Beaver, L. C. Huff, J. L. Philips, J. H. Metcalf, A. W. Arrowood, W. P. Jervis, S. R. Morgan, E. L. Honeycutt, C. N. Jervis, John W. McElroy, J. J. Morgan, L. J. Ammons, Miss Adelia Freeman, Jennie Phillips, Ida Proffitt, Hattie McElroy, Emma Clous. John Ammons and M. S. Proffitt represents the church.

Mars Hill—Due 25 cents more minute money.

Gabriel's Creek—W. L. Treadway, L. Deweese, H. J. Chambers.

French Broad—C. D. Cole, Lewis Alman, A. B. Ensley, R. M. Reese.

Walnut Creek—S. A. Briggs, F. M. Hamric, J. M. Ammons.

Little Ivy—J. W. Ponder W. H. Jervis, W. A. Brown, S. E. Edwards, J. D. Sawyer, M. L. Calaway, W. E. Tilson and J. S. Yoder.

Big Laural—S. Wallin.

Forks of Ivy—G. W. Corn, J. B. Jarvis, J. G. Allen, W. J. Buckboard, Texanna Allen, Alice Jervis, S. O. Deaver, W. E. Tilson, W. E. Allen and Noah Ledford.

Madison Seminary—W. C. Sprinkles, R. N. Bransou, J. A. Bradley and W. P. Waldrop.

Paint Gap—C. C. Metcalf, W. B. Holcombe and Henry Swan.

Flag Pond—J. B. Sams, J. Q. Tilson, T. C. Hensley, T. J. Guinn, T. S. Blankinship and J. E. Sams.

California—R. E. McPeters, Z. C. Fisher, A. F. Sprinkle and J. L. Jervis.

ORGANIZATION.

W. P. Jervis was elected president, and J. M. Ammons, secretary.

The following committees were appointed:

Programme for 1891—T. M. Honeycutt, H. M. Fagan and J. S. Yoder.

Sunday School Work—J. A. Bradley, C. D. Cole, and J. B. Sams.

Finance—G. W. Corn, S. R. Morgan and W. L. Treadway.

Religious Exercises—J. L. Philips, J. T. Beaver, M. H. Cannon, J. C. Brigman, J. E. Radford, J. F. Carter, J. S. Brown and W. B. Metcalf.

Visiting brethren were invited to seats, when James Blankinship, W. A. Sams and Wm. Bradley responded.

A committee on time and place for the next convention was appointed, consisting of S. O. Deaver, L. J. Ammons and W. P. Waldrop.

2.30 p. m. Bible reading by J. M. Ammons, W. A. Sams, T. M. Honeycutt, John Ammons, S. Wallin, C. C. Metcalf, and W. E. Tilson followed with appropriate remarks, which were, doubtless, interesting to all.

NIGHT SESSION.

7.30 p. m. Song—"Going Home." Prayer by Elder S. Wallin.

Subject—The best means to interest parents in the Sunday school?

Opened by J. F. Tilson. He said, "First, get the parents to see their duties; it is easy to get the young to attend, but the married people will not come. Let them understand that it is as much their duty to attend Sunday school as to attend church, and then they will come. Nothing is so much calculated to elevate society as the careful attendance of parents on the regular sessions of our Sunday schools each Sunday. Let the parents lead the way and the children will follow."

E. L. Honeycutt followed with some interesting remarks.

Song—"Have you been to Jesus?"

SATURDAY, AUGUST 2.

9 a. m. Song by congregation—"Golden Light Shine On." Prayer by J. T. Beaver.

On motion, the programme for Sunday be omitted, and a committee appointed for Sunday work. This was assigned to the Committee on Religious Exercises, to which S. O. Deaver, J. F. Tilson and E. L. Honeycutt were added.

On motion, Elder John Ammons was recognized as the representative of the Western North Carolina Baptist Convention.

Question. "What are the best means to get poor children into the Sunday schools?"

Opened by S. O. Deaver. He said, "Put neat clothes on them and teach them to get pennies by picking blackberries, and selling eggs, and teach them to give some of their pennies to the treasury of the Sunday school; make them various little gifts, and speak kindly to them, and they will soon learn to take pleasure in the Sunday school. Let me illustrate. A certain lady came to Asheville, from away up North; she went to Sunday school one Sunday and said to the Superintendent, 'I want a class.' 'Go out and get you one,' said he. She looked out from the window, away over on a hill, and saw an old woman combing some poor, dirty children's heads; she arose and went over to the house, spoke kindly to the old woman and said, 'let me take these children to Sunday school?' 'Well,' said the old woman, 'they haven't any clothes to wear and their faces are dirty.' 'Never mind that,' said the other, 'let them wash their faces and come along.

The old lady consented, and the other lady took the little off-casts and brought them to Sunday school. The good people clothed them and soon they were clean and neat and in regular attendance each Sunday, and doubtless, they were happy. Since that time they have

been converted, and they are beloved by all who know them.

Song—"Nothing but the blood of Jesus."

Elder M. S. Profitt said, "I have been one of the poor and destitute of the world, and have felt the keenest embarrassment, which has served to keep me humble if nothing more.

Song—"I am so glad that Jesus loves me."

The Committee on Sunday School Literature reported as follows:

This subject, as in every other department of literature, is taking a very wide range. From the simple child's question book, it has grown into such wonderful proportions that Sunday school literature has come to occupy an honorable place in the literature of the day.

The work of teaching in the Sunday school is found to be no child's play, but a work of great responsibility and eternal consequences. In this view of the subject teachers and Sunday school workers have been brought to feel the need of helps in their work.

The Bible, the open Bible, is the fountain whence we draw, but we must have conduits as means of drawing.

To begin with then, we recommend the catechism, especially for the young. The lesson-helps, such as are furnished by the American Baptist Publication Society, or the Kind Word series, Bible dictionaries, and such commentaries as the new work by A. Hovey, published by the American Baptist Publication Society, and Clark's notes on the Gospels. Your committee would recommend to the Sunday schools the Young Reaper and Kind Word series, and would insist on our Sunday schools reading the *Asheville Baptist*.

JOHN AMMONS, Chairman.

Elder Ammons said, "There is a great difference in the use and abuse of a thing. There is a great necessity for the adoption of improvements in methods; old

methods are dead, and we must keep abreast of the age in which we live."

Report was adopted.

On motion, Elder J. W. Anderson was invited to a seat in the Convention.

Song—"Jesus, of Nazareth, is passing this way."

The question, how to get the parents to attend Sunday school—continued.

Elder S. Wallin spoke at some length, urging the parents to attend regularly and promptly.

Elder J. A. Bradly said, "The pastors should be cut loose from business and let them visit among their people."

J. A. Philips said, "Get the parents into the school, and meet them and greet them with a hearty shake of the hand. This will be a great motive to them to return again."

Elder John Ammons said, "It will be well if you can get them once into the school and let them taste the bait, they will bite at it again."

S. O. Deaver said, "This is an important question. It reminds me how men catch monkeys. Monkeys are wonderful animals to imitate anything they see done. Hence men, in order to catch them, bore holes in a log and put a pet monkey's tail in one of the holes and drive in a pin or plug on his tail; then when the men are gone the wild monkeys come down from the trees, put their own tails into the hole and drive the pegs which have been left at each hole, into the holes on their own tails, and in this way they are caught.

10.30 a. m. Question box opened.

Question 1. Should Baptist Sunday schools appoint as delegates to this Convention consecrated Christians of other denominations?

Answer. Yes. By L. W. Sams.

Question 2. What is the best method of taking collections?

Answer. Take them each Sunday in cash. By T. M. Honeycutt.

Question 3. Why should a Baptist church have a Sunday school of its own?

Answer. Because we should teach our children Baptist truth.

Question 4. Where Baptist churches own houses of worship in company with other denominations ——

After remarks by J. M. Ammons, J. F. Tilson, T. M. Honeycutt and John Ammons, this question was answer-in the negative.

Song—"We shall walk in the light."

11 a. m. What exercises in the Sunday school are most interesting?

Opened by Elder John Ammons, who said, "In investigations of the lessons, in comparing scripture with scripture, in seeing that the God of the old testament is also the God of the new. Illustrations are very interesting; all schools should have black-boards. If you want life in the Sunday school put *song* into it. A Sunday school without song is like an old hat with the brim torn off."

Song—"My faith looks now unto a rock."

12 m. Adjourned one hour for dinner.

1 p. m. Introduction and prayer by H. S. Profitt.

Question. The effects of music in the Sunday school?

Opened by Elder C. C. Metcalf, who said, "Music is the inspiration of our Sunday school. The Sunday school would be a body without life, without warmth, without motion. It would be as a world without water, and like a desert without tree to give pleasant shade."

W. E. Tilson. "Some one said yesterday that the young men were the tail. I am not going to be the tail any longer. I am going to speak out. Song is the center and circumference of the Sunday school."

J. B. Sams. "I can't sing, but I can make a joyful noise. On this tail question, I under-stand that those

boys who stay out around the house and whittle on sticks, and tell ugly yarns, are those who constitute the tail."

Song—"Golden light shine on."

Committee on time and place reported as follows:

Place of holding our next Convention, Forks of Ivy. Time, 10 a. m., Friday before the 1st Sunday in August, 1891. Adopted.

Committee on Sunday school work reported as follows:

The work of the Sunday school is to teach the truth as set forth in the gospel of Jesus Christ, and to devise means for its promulgation. In order to do this effectually we must consecrate ourselves afresh to God every day of our lives. It is our work to gather the children and the aged from the highways and hedges of sin, and make them better men and women. We must teach Christian consecration, temperance, missions and all the graces that adorn our profession of love to Christ, our Redeemer.

We especially emphasize the importance of doing mission work, and implanting mission ideas in the minds of the children, for on them our mantles must soon fall, and to them must soon be committed the last command of our ascending Lord. The world is still lost in a great measure, and is calling to us for help. Shall we not go to their relief? God grant that we may not let a single Sunday go by without giving an opportunity to the children to do something for our great mission work, thus teaching them to be soldiers in the truest sense of the word.

J. A. Bradley, Chairman.

Motion to adopt.

Elder Bradley said, "Teach the children to give. Take up a collection every Sunday, and in 52 Sundays a great sum will be collected." Adopted.

The following resolution was offered:

Resolved, That after the 11 a. m. sermon to-morrow a collection be taken up for associational missions.

Question. Duties of superintendent?

Opened by Elder J. W. Anderson. "The superintendents should introduce the most improved methods of carrying into effect a perfect organization, and should teach a systematic method of giving.

L. W. Sams. "The superintendent don't run the Sunday school, he only operates in connection with other forces and instrumentalities."

J. L. Phillips. "I am in favor of diligence in Sunday schools. Let the superintendent be punctual and diligent in work, and also the teachers and students, and success will follow."

Song—"Why not to-night."

Question. Duties of teachers.

Opened by R. N. Branson. "They should work so as to take this world for Christ. Think my brother teachers the souls of men rest on your work, your guidance. See to it that you mould the little ones right."

E. L. Honeycutt followed with appropriate remarks.

Song—"My faith looks up to Thee."

The Committee on Finance reported as follows:

Gabriel's Creek, - - - -	$1 05
Mars Hill, - - - -	2 00
Forks of Ivy, - - - -	1 50
Bull Creek, - - - -	1 30
Little Ivy, - - - -	1 50
California, - - - -	1 25
Walnut Creek, - - - -	85
Terrys Fork, - - - -	1 50
Madison Seminary, - - - -	1 25
Paint Gap, - - - -	1 00
French Broad, - - - -	2 00
Grapevine, - - - -	2 00
Big Laurel, - - - -	1 00
Flag Pond, - - - -	2 00
	$20 30
Collected, - - - -	2 34
Total, - - - -	$22 64

Song—"Nothing but the blood of Jesus."

Committee on Sunday's service reported as follows:

9 a. m. 1st. Praise service half hour; conducted by Rev. J. A. Bradley.

2d. Five minute talks on general work of Sunday schools, by J. M. Ammons, T. M. Honeycutt, S. Wallin, W. H. Sams, J. W. Anderson, M. S. Proffitt and brethren C. N. Jervis, R. B. Sams, H. M. Fagan, R. N. Branson and W. E. Tilson.

11 a. m. Sermon by Rev. T. M. Honeycutt, followed by Elder John Ammons.

12 m. Adjourn one hour for dinner.

1 p. m. Sermon by J. M. Ammons, followed by Rev. Stephen Wallin.

Committee on programme for 1891 reported as follows:

10 a. m. Introduction and address of welcome, by Pastor Forks, of Ivy church.

10:30 a. m. Praise service, by M. S. Proffitt.

11 a. m. Sermon, by Elder C. C. Metcalf.

12 m. 1 hour for dinner.

1 p. m. Organization.

2 p. m. Appointment of committees.

2:30 p. m. Address on the necessity of the presence of the Spirit in Sunday school work, by Prof. W. P. Jervis.

3 p. m. Is the conversion of sinners the chief aim of the Sunday school work? By Prof J. F. Tilson.

SATURDAY.

9 a. m. Prayer and praise service, by J. T. Beaver.

9:30 a. m. The importance of prompt attendance at the Sunday school, J. L. Phillips and S Wallin.

10 a. m. The model Sunday school, conducted by J. M. Ammons.

11:30 a. m. Sermon, by J. A. Bradley.

12 m. 1 hour for dinner.

1 p. m. Report of committees.

2:30 p. m. The Lord's law of giving, by L. W. Sams.

3:15 p. m. The best method of teaching the infant class, by M. S. Proffit.

SUNDAY.

9 a. m. Praise service, by James M. Wild.

9:30 a. m. The pastors relation to the Sunday school, W. C. Sprinkle and J. B. Sams.

10:10 a. m. The origin and history of Sunday schools in past times, John Ammons.

NOTE—We leave to the committee on religious services to be appointed at said convention, the arranging of night services, and for 11 a. m., Sunday.

T. M. HONEYCUTT,
H. M. FAGAN,
J. S. YODER.

7:30 p. m. Prayer, by W. E. Tilson.

Song, "Shelter in Time of Storm."

Essay, by R. B. Sams.

On motion, it was ordered that the essay be published in the minutes.

SUNDAY, AUGUST 3.

9 a. m. "Blessed home."

Prayer, by Elder J. A. Bradley.

Song—"I'm a lonely pilgrim."

Brother Segle, from Spring Creek, was invited to a seat, and his school.

As per report of committee on Sunday's services: T. M. Honeycutt, W. A. Sams, Elder S. Wallin and others gave short but timely talks, rich with hopefulness and encouragement.

Song—"There's a bright and golden light."

H. M. Fagan,—"If it were not for the admonition of the apostle, I would not have said anything. Let us go home and practice these great things about which we have been talking. Talk is cheap, but it is work that costs an effort. Numbers come to our convention and talk big about what should be done and then when they

go home they forget all about these great swelling words, and do simply nothing. Now let us remember it takes work to accomplish anything.

R. N. Branson—"If I were not responsible, I would not say anything." Great influences are at work. Every little boy and girl has an influence, eternity alone will tell of the influence of a single word, spoken at the right time and in the proper tone.

W. E. Tilson—"I am glad I have the privilege of going to Sunday school. Once we had no such opportunities. But now we have good schools and growing better. Let us praise God for these glorious blessings, and go forward, gathering the children in, until all shall be redeemed, till all are saved."

Song—"We shall meet beyond the river."

Elder John Ammons—"A young lady joined the church in an eastern State, she went west, and put her letter into the church. She went to her pastor and said: "I want a class." After a while her class was all converted, all wondered why this was. When asked to explain, she pointed to the heading of her list of names, on which she had written: "For Jesus."

Song—"When the mists have cleared away."

President Jervis—Let us go out and keep our vows and do what we have promised.

Song—"My faith looks now unto a rock."

11 a. m. Song—"Nothing but the blood of Jesus."

Elder T. M. Honeycutt, then preached from Luke XXIV, 46-47.

"Some one said yesterday that there is skepticism in the church. Shall we be surprised at this, when John Baptist, and even Thomas were skeptical? They could not understand all the prophecies and hence were full of doubts.

These doubts do not justify ours. In reproof of these doubts, Jesus used our text. He said to the Pharisees:

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"Search the scriptures, they are the testimonies which testify of me'."

Who are to preach? You my brethren, hence you should pray while I talk. I can tell when you are praying for me. I can then preach with ease. If twelve men could preach the gospel to the world in 30 years, what should 3,000,000 Baptists do to day?

Elder John Ammons, followed: Text Daniel XII, 4. "There will not be many of God's people wanting when they are called." As men and women are born into the kingdom, they stand up as witnesses. "Many shall run to and fro. The Lord's ministers shall run to and fro. and knowledge shall increase." These sermons were able and full of instruction.

Collection for missions $10.83.

12 m. Adjourned 1 hour for dinner.

1 p. m. J. M. Ammons spoke for 30 minutes. on the question—"Is the author of nature, also the author of the Bible.

Elder S. Wallin followed with a most excellent discourse, full of animated pathos, and which moved the audience to tears. Then followed an old-fashioned hand-shaking, during which sacred memories of the long gone by, came fresh into our hearts and minds. We felt afresh the strange sweet spell of the immortal Pattersons, and the Sainted Reece, the giant-like Keith, with his mighty voice pleading for Jesus. And then Reuben Deaver, Jessee Ammons, Jacob Metcalf, and Luke Branson. They are here. We feel the grasp of their hands, see the flash of their eyes and hear the strange sweet eloquence of their living voices. Hush! is it a dream. Nay verily, but we were lifted up until we saw the gates ajar, and were permitted to catch a glimpse within the vail. Thus closed the most earnest and profitable session of our Sunday School Convention yet held. Brethren, be there next time.

WHO SHOULD GO TO SUNDAY SCHOOL?

The old, the young, the middle aged, the professor, the non-professor, the learned and the illiterate.

Every class under the sun should not only go to Sunday school but do Sunday school work.

The old should go because it affords the greatest field for their work in which they can be occupied in their declining years. Here it is, as they leave off the business of a worldly life and gradually descend to the grave's brink, that they rear for themselves a monument that shall stand not only while they live, not only while time is, but when the heavens shall have passed away and the saints are all gathered together around the throne above, then they can look over that vast throng and see that many of the brightest starred crowns of heaven are those brought from the pit of degradation and death by their earnest Sunday school work in the evening of life.

Thus it is that they may live so as to make their last days their happiest. Old persons who have let the object of their lives be to work for the furthering of God's cause on earth, have such an extended influence and the wickedess of men show confidence of the real genuineness of their religion: that their presence will never fail to bring others, even if they take no part in the Sunday school work.

Who has not had his heart aglow with God's love while in the Sunday school, surrounded by the aged fathers engaged in the work.

A consecrated Sunday school is an earthly paradise.

How could we spend the evening of life more pleasantly than in preparing others for more efficient work in elevating degraded humanity; in preparing them for a life's work in Christ's cause. This should be the great object of all Christians.

To the old Christian the Sunday school is the interme-

diate place between the common worldly affairs of this life and the great and blissful beyond.

The Sunday school is the mould in which the souls of the young are shaped for the courts of heaven.

When a child is early taught to love the Sunday school and be an earnest worker, it will be found a lover and worker in Sunday school for life.

It is almost sure to become a Christian at an early age and make a useful worker in the cause of Christ.

It is in youth that the seeds are sown that make the man of whichever cast he may be.

Oh, how necessary that he be surrounded by Christian influences, and that the seeds of truth be sown on his tender heart before the tares of the wicked one have sprung up.

If the seeds are but good they will spring forth and bring, not only his own soul, but the souls of many others into the fold of Christ, which means an eternal happiness in the bright sunshine of God's love on the golden shores of the paradisiacal home beyond this vale of tears. There to sing and praise the holy Father with the created angels of light and the sainted spirits that have passed through the icy gloom of death.

But if the impressions are all for evil, the poor benighted soul of the unfortunate youth must struggle with the vices of the world, and even if he tries to throw off the burden of sin and folly he has thus far borne with him, it is impossible. His nature is already prone to wickedness, and if all his early training has been in this same channel, even in after life, if he tries to live uprightly his life will be of such a zig-zag nature that you cannot tell which will predominate.

How many church members do we have that, at times, seem to be thoroughly resolved to work for Christ their remaining lives, but are soon overcome with temptations and are seemingly as bad as before. This is all for the want of early religious training.

Show me a Sunday school filled with bright-eyed boys and girls, and in the near future I will show you an energetic, war-making church, doing much towards Christianizing the world. The Sunday school is not only the nursery of the church, but one of the most fruitful fields for Christian labor the wisdom of God has yet originated.

Oh! then, let us not be negligent about bringing in the children.

Let us never feel satisfied until every youth in our surrounding settlements are Sunday school students.

So doing will empty the prisons, gog-shops, penitentiaries, and greatly decrease the number of occupants of the bottomless pit.

It would fill our churches, make a paradise of earth, and do much toward filling the portals of light with the will-be lost souls.

The middle-aged man can never find a more delightful field for Christian labor.

While his muscular strength is great let him remember that work is required of his hands.

While his mental powers are at the climax of their activity, let him be willing to give some of his thoughts to the great cause that has set him at the head of all created things.

If he seeks honor, there is none higher than that of being a consecrated Christian. Which means an earnest Sunday school worker.

If he seeks to enlighten the minds, to better the condition of the masses, to raise the aspirations from the low and defiled things of earth to more elevating, refining, and consecrated themes of thought, he cannot imagine a better place for implanting ideas. And too, while he is so absorbed into the arts of money-making, his whole thoughts concentrated on "how to make a living," it would be like the warm sun, and refreshing showers of spring to his little dwarfy soul, if he could hear the angelic songs and instructive lessons of a live Sunday school.

Why should the professor attend Sunday school?

A man that Christ left the shining heavens, came to earth and suffered even the pangs of hell to save.

A man snatched as the fuel from the pit of everlasting death, the gloom that overshadowed his poisoned soul, turned into heavenly sunshine of God's love, to make blissful his days on earth, and lead him quietly along into the heaven of heavens.

A man whose name is recorded by the indelible pen of God in the Lamb's Book of Life, as one that shall praise the great Creator through the endless annals of eternity.

All done because of the matchless love of God. Why should he not be a worker in the cause of soul-saving? If he is one of the number that is to inhabit the "portals of light," why not endeavor to take others with him.

If the world is saved, man is God's instrument for bringing about this mighty work.

The angels of God were not allowed to do this blessed work intrusted to the care of man.

Why not prepare himself for the work for which he was created?

How can a Christian fail to avail himself with the opportunities furnished in a Sunday school, to instil into the minds of the non-professors the principles of true Christianity.

How can he lose this opportunity of helping his weaker brother to understand the scriptures essential to his Christian prosperity in the world, or how can he fail to improve this opportunity of feasting his soul on the droppings of heaven's table, which would make this life a season of spiritual rejoicing, and in the life to come we would be the more able to enjoy the place prepared for those who hold out faithfully to the end.

The Sunday school is the place founded, reared, and used by God for the purpose of moulding, refining, and putting to work, the immortal principles which he would have fill the holy city of heaven.

As I understand a Christian, he will be a worker in God's cause, and if so, the Sunday school is the largest and most fruitful field under heaven for the work of soul-saving.

Oh! why need I endeavor to prove that the unconverted man should be a Sunday school student.

The man for whom God sent his son, regardless of the infinite love with which he loved him, from the pure, holy, and blissful heaven down to this sin cursed earth, here to endure all the sufferings that the wickedness of the world could impose upon him, for the purpose of making a way for the salvation of unconverted man. Who in his present condition was doomed, in a short period to be eternally an occupant of, and participant in the miseries, woes, and indescribable horrors connected with the second death.

Oh! the love that God had for poor, unsaved man, that He would send His Son—His dearly beloved Son—to earth to die, that he might have life.

Now, to-night, if there be one here whose soul has never tasted the richness of God's forgiving love; whose soul is yet overshadowed by the dark and misty gloom that hovers over the unconverted man's path; whose eyes have never yet been opened to the great dangers in which he lives, let me urge that, at an early day, he become a Sunday school student.

If he desires to know the way God has prepared for his escaping the pangs of hell, this he can learn in the Sunday school class.

If his heart has become so cold that he can feel no interest in the saving of his own soul, these icy fetters will soon be removed by the soul-soothing truths to be learned in Sunday school.

If he has special temptations that are seemingly too strong for him to overcome, the instruction to be obtained from the Bible lessons of a Sunday school will soon make it an easy task.

In fact, if he desires any information as to his soul's welfare here, or in after life, no better place can be imagined for obtaining such knowledge than in Sunday school.

Let the man whose knowledge of science and literature is unsurpassed by living man; whose educational developments have reached the climax of mental culture, feel that there is one thing lacking yet.

Let the man that God has so wonderfully blessed in mental attainments be willing to use some of his wisdom in enlightening the minds of the ignorant in those things essential to the welfare of the soul.

May all the learned see that true wisdom consists not in the things pertaining to this world, but in those things that concern us in the world to come.

If a man has great learning in his head and the love of God in his heart, he is then able to do much towards Christianizing the world.

The wisdom of God has founded no better institution for his implanting great thoughts on the tender minds of youths than that of Sunday school.

Every truly educated man desires to better his fellow man; to refine his principles; to raise his aspirations from the low things of earth to that of glistening fields beyond the skies.

Then let him seek the field afforded by the Sunday school to plant such seeds on the minds of the young that would afterwards bring forth an abundant harvest, in the saving of the souls of men.

The Sunday school is the mould for Christian thought. Then let the learned man not only mould his mind for heavenly things, but help others in the way of life and happiness.

The man of no learning often excuses himself from going to Sunday school because he cannot read.

He too often forgets that every man in the universe has an influence over some one else.

He does not know that his staying away influences some other not to go, that probably would do much towards pushing forward the Sunday school work.

He undervalues the grand lessons he would get by listening to those who are able and willing to think out something for the world.

He does not understand the refining, and soul-cheering nature of the songs sung by the children of a Sunday school, which is surpassed only by the angelic choir above.

He has never yet considered what encouragement his presence would be to the bright-eyed boys and girls, so earnestly engaged in trying to learn something about their duty to man and God here in this world.

He has never yet been affected by the earnest petitions of the superintendent, for those who were so little interested in the cause of Christianity, that they would not come into the house where he is so diligently at work in bending the youthful minds in that way that would lead them victoriously through all the temptations of the world, and finally bring them safely into the heavenly Eden.

My solution of the question asked is, that all should be in Sunday school, there to mingle their voices together in singing and praying, each one endeavoring to prepare himself and brother, for the home of God's children.

STATISTICAL TABLE.

Schools.	Superint'nts	Postoffices	Number Enrolled.	Average Attendance.	Number of Officers.	Number of Teachers	Number of Chapters Read.	Number of Pages Read.	Number of Verses Memorized.	Contributions.	Number of Sundays in School.	Contributions for Minutes.	Remarks.
Ball Creek	H. M. Fagan	Hollewood	170	60	11	..	9,543	10,807	.....	$3.00	25	$1.30	.....
Terry's Fork	W. W. McPeters	Paint Fork	96	45	3	6	39,086	82,224	5,251	.....	52	1.50	For Foreign Missions, $1.00.
Walnut Creek	Jas. Wild	Walnut Run	100	36	5	4	11,777	7,162	779	.....	49	.85	We use Am. Bap. Literature.
Grape Vine	J. C. Gibson	Grape Vine	105	75	2	6	18,712	.....	.....	11.95	52	2.00	" " " "
Bag Pond	H. P. Hutchings	Bag Pond, Tenn	160	115	6	8	52,570	.....	.....	35.75	51	2.00	.....
Peach Orchard	D. Reece	Marion	125	51	9	..	6,255	1,055	..	7.32	49	2.00	.....
Gabriel's Creek	Jno Chambers	Gap Creek	50	45	4	8	7,205	19,650	.....	.....	40	1.05	.....
Mark's Hill	I. W. Sams	Mark's Hill	134	.....	..	10	11,864	21,135	.....	13.87	....	2.00	We use Am. Bap. Lesons.
Big Laurel	Edson Rice	Big Laurel	47	28	..	..	1,551	.....	876	.....	....	1.00	.....
Paint Fork	S. C. Vetroff	Paint Fork	69	40	..	5	.....	.....	.....	.....	....	1.40	We use Am. Bap. Literature.
Forks of Ivy	S. O. Reeves	Grantsville	100	76	..	..	9,412	8,781	366	9.75	.....	.....	.....
Spring Creek	S. L. Perkins	Flats of Sp'g Ck	34	13	7	..	253	106	.....	.....	9	1.00	.....
Marion Co. Unity	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	1.95	This being a Union school delegates were from the church.
		Total ..	1158	574	47	47	103,353	150,913	7275	$81.64	337	17.05	

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MINUTES

OF THE

TWELFTH ANNUAL SESSION

OF THE

S. S. CONVENTION,

HELD WITH

THE PAINT GAP BAPTIST CHURCH,

July 30, 31, and August 1st, 1897.

—o—

REV. T. M. HONEYCUTT, President.
Mars Hill, N. C.
N. B. McDEVITT, Secretary. Mars Hill, N. C.

—o—

Next Session to be held at Mars Hill, N. C., Friday before the 1st Sunday in Aug., 1898.

1897:
SOUTHERN BAPTIST PRESS,
Bryson City, N. C.

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PROCEEDINGS.

The French Broad Baptist Sunday-school Convention met, agreeable to adjournment from last year, in the Paint Gap Baptist Church, on Friday, July 30, 1897., at 11 o'clock a. m.

Music by the choir and prayer by Rev. T. M. Honeycutt.

In the absence of J. J. Ammons, Rev. John Ammons, delivered the introductory address.

T. M. Honeycutt was made Temporary Chairman and N. B. McDevitt, Temporary Secretary. The report of the several schools were handed in and read by Rev. C. C. Metcalf and Bro. L. A. Reece.

White Oak and Old Little Ivy were received by the Convention as new schools. T. M. Honeycutt was elected president, and N. B. McDevitt Secretary. An invitation was extended to visiting brethren and was accepted by Rev. J. F. Sams of Yancey County N. C..

Address of welcome by C. C. Metcalf. He said, "Once welcome, twice welcome, three times welcome; welcome once for all" The Convention adjourned one hour for dinner and was highly entertained by the Paint Gap friends and a good dinner.

Afternoon Session.

At 1 p. m. the Convention met persuant to adjourment.

Song, "Amazing Grace."

Prayer by Prof. R. L. Moore.

Appointed the following committees, viz; Time, place and program, C. C. Metcalf, John Ammons and J. B. Sams.

Finance—T. L. Brown, L. A. Reece and L. E. Briggs.

An invitation was again extended to visiting brethren and Prof. R. L. Moore accepted, and said I feel that I am one of you. The Convention then proceeded to discusss following topic;

"Preparations for teaching the Sunday-school lessons. Opened by R. L. Moore, he asked some useful questions on the Scripture and said" the teacher should prepare the lesson before he attempts to teach it, as he must be the life of the class.

John Ammons, said "I have been telling our preachers they must prepare themselves.

We have better chance to prepare for anything than than our fore-fathers had, so lets use every means for the up-building of ourselves and be prepared to lead the coming generation to Christ.

Let us do more than those who went before us" Song, "Old Time Religion." J. F. Sams, said, "take the S. S. Literature on a whole it has done more harm than good. for it has not been used right..

T. M. Honeycutt said. "I am in favor of the Literature. The schools that are using it are doing well: though it can be used to a disadvantage Few teachers use it right and that is why we have so many against it. We must not teach new theories; but the word of God It is only intended to be used as help. So let us use it as such and be profited by so doing.

L. A. Reece said, "Let the teacher get his lesson by any means he can and come before his class with the truth burning upon his heart and his students will catch new inspiration from him.The teachershoudbe a christain and if not it will be the blind leading the blind,and we have more blind leaders than we need."

T. L. Brown, spoke of the improvement in the way of Christain education. We must educate our children; but above all try to bring them to Christ.

C. C. Metcalf, advanced some good thoughts; among them he said: "The teacher should be a Christian; have an inspiration to teach and use such simple language that all can understand."

J. B. Sams said: "We should have helps, but let's not depend too much an them."

James Phillips said: "We must use the literature at home and take our Bibles to Sunday School,"

T. O. Reese said: "I believe in using the helps and asking God for help."

The Convention adjourned with benedictinn by J. F, Sams. till 9:30 o'clock tomorrow.

Saturday.

At 9:30 a. m., the Convention met according to adjournment.

Rev. Elijah Corn conducted devotional services.

T. L. Brown, Prof. W. P. Jarvis and L. A. Reese were appointed to arrange a programme for tomorrow and reported as follows:

9:30 a. m., "The Sunday School's power in our religious work," opened by R. L. Moore.

The second topic on the programe was taken up for consideration, viz:

"Power and influence of the Superintendent in the Sunday School," opened by W. P. Jarvis, who said: "The Superintendent must understand the work of his school. He should appoint the teachers and they should be God fearing and serving men. Teachers and Superintendents should come together in meetings and consult for better methods. Let every student and teacher be punctual. We must make our work interesting. Music is nice but the word of God always comes first. Of all the work connected with the church I love the Sunday school best."

C. C. Metcalf spoke at length, he said: "The influence of the Superintendent will be realized in Heaven."

Th audience was entertained by John Ammons; he said: "The Superintendent does not do the work, but is the instrument by which it is done. Let the influence of the Superintendent flow out into his followers."

Song, "Jesus Lover of My Soul."

The next topic on the programme was taken up, viz: "Illustrations in Teaching." Discussed by T. M. Honeycutt. He discussed the subject just stated and considered the subject of missions. He said: "We are sleeping, the cause of religion is declining and we are losing interest. Let us wake up and do something."

At 11:30 Prof. R. L. Moore discussed the subject of Christian Education. He said: "We are not ruled by a king, therefore it is possible for us to rise to almost any position to which we may aspire. If our government is one of the people, for the people and by the people we must prepare to rule the goveroment if called upon. People who are trained must come to the front." He encouraged the people to vote for a school tax. Our state stands next to the bottom in schools. Knowledge is power and knowledge is wealth. Let every parent give his children an education and lead them forth in the ways of truth. He laid much stress upon religion. We are living faster and must live better. Give your children early training. I regret that I can not give every word of his speech, for it was grand and would have been enjoyed by the readers of this minute.

The Convention adjourned one hour and was again entertained with dinner.

Afternoon Session.

At 1 p. m. the Convention reassembled and sang, "Send the Light."

The names of delegates were called and those not present struck out.

Mars Hill—W. P. Jarvis, N. B. McDevitt, S. J. Honeycutt, A. B. Bryan, R R. Gibbs, Misses Sue Carter, Ida Briggs and Martha Marchbanks.

Old Little Ivy—W. Willis, E. J. Edney and N. B. Phillips.

White Oak—E.E. Bryan, J. L. Phillips.

Flag Pond—J. B. Sams, L. J. Bailey, J. W. Crain, I. J. Murray, Misses E. Bailey and J. L. Phillips.

Upper Terries Fork—E. Chambers.

Upper California—Z. O. Boon and A. J. Hamlain.

Grapevine—J. K. Wilson and E. F. Metcalf.

Middle Fork—L. E. Briggs, J. W. Briggs, Misses Pollie Briggs and Lula Briggs.

French Broad—T. O. Reese.

Bull Creek—E. A. Corn, J. W. Crow and J. Corn.

California—J. L. Brown and T. L. Brown,

Gabriels Creek—James Phillips and John Adams from church. From school L. A. Reese, T. J. Murray and Miss Cora Murray.

Paint Gap—From church C. C. Metcalf, J. M. Brown, J. H. Ingle. From S. S. H. J. Jarvis, W. B. Anderson, R. C. Robison, Misses H. Rice, E. Ray and P. Marchbanks.

Terries Fork—L; B. Metcalf, Miss L. B. Dewecse and L. M. Gardner.

The committee on Time, Place and Programme offered its report which was adopted. The report will be found on the last page of this minute.

Subject, "Importance of doctrinal teaching," opened by W. P. Jarvis. He said this Convention was organized to teach doctrine and continued to speak at length.

Prof. Moore said: "The Baptists teach less doctrine than any other denomination, We as Baptists only have the Bible to go by and that is sufficient."

T. M. Honeycutt said our people must know more Baptist doctrine. Other denominations are trying to take this country.

L, A. Reese said: "We are asleep; wake up and educate your children."

Finance committee reported $10.03.

Song "Praise God."

The Convention adjourned to meet at 9:30 tomorrow.

Sunday.

Bt 9:30 a. m. the Convention met pursuant to adjournment.

Song, "Send the Light."

Devotional services by Rev. C. C. Metcalf.

Topic for discussion 10: a. m. The Sunday School power in our general religious work, opened by R. L. Moor, who spoke at considerable length. C. C. Metcalf closed the discussion with a very interesting speech.

Song, "Sunny Land."

On Sunday the President of the Convention was absent but C. C. Metcalf acted in his place.

RESOLUTION.

Resolved, That the thanks of this body are tendered to the Paint Gap Sunday School and surrounding community for its hospital entertainment during the session of this Convention.

PROGRAMME FOR 1898.

Mars Hill, N. C., Baptist Church, Friday before the 1st Sunday in August.

FRIDAY.

10: A. M. Introductory Address, J. J. Ammons.
11 A. M. Organization.
12 M. Recess one hour.
1 P. M. Methods of Teaching, J. F. Tilson.

SATURDAY.

9:30. Devotional Exercises,
Music in the Sunday School, John Ammons.
11. A. M. Early Training, R. L. Moore.
12 M. Recess one hour.
1. P. M. Question Box, one hour.
2. P. M. Miscellaneous Business.

SUNDAY.

11 A. M. Missions, T. M. Honeycutt.

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Minutes

—OF THE—

Fourteenth Annual Session

—OF—

The French Broad Sunday School Convention

HELD WITH

Flag Pond Baptist Church,

SEPT. 29, 30 AND OCT. 1, 1899.

OFFICERS:

J. F. TILSON, Chairman.....Grapevine, N. C.
JOHN B. SAMS, Secretary.....Flag Pond, Tenn.

The next session will be held at Walnut Creek Baptist Church on Friday before the second Sunday in September, 1900.

MARS HILL, N. C.:
MADISON PRINTING COMPANY,
1899.

Minutes

——OF THE——

Fourteenth Annual Session

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MARS HILL, N. C.:
MADISON PRINTING COMPANY,
1899.

PROCEEDINGS.

FLAG POND, TENN., Sept. 29, 1899.

The French Broad Baptist Sunday School Convention met in its fourteenth annual session in the Baptist Church at 11 o'clock A. M.

Elder S. Wallin preached the introductory sermon, after which Bro. J. B. Sams made an address of welcome, making every delegate feel that he was among the best of friends.

Adjourned.

The roll of churches being called, the following delegates were enrolled:

Flag Pond Church—H. F. Hasting and J. E. Tilson.

School—Bro. J. B. Sams, W. F. Guinn, T. Y. Stockton, W. P. Blankenship, John B. Sams, W. A. Honeycutt, J. B. Hensley, F. E. Lindsley, Luther Guinn, Miss M. L. Moore, Sally Allen and Laura Willis.

Grapevine No. 1—D. B. Tilson, J. B. Gosnell, V. V. Tilson, J. K. Wilson, J. F. Tilson and W. R. Sams.

Higgins' Creek—J. E. Tilson, T. M. Willis, L. T. Blankenship, W. M. Mashburn, J. A. Hensley and E. D. Hensley.

Big Laurel Seminary—W. S. Rice, Rev. S. Wallin and Miss Virgie Rice.

Grapevine No. 2—J. M. Arrington, Jacob Tipton, J. N. Riddle, Miss Dora Davis.

Big Laurel No. 2—S. Rice, J. E. Rice, Z. Sams and Joseph Bishop.

Paint Gap—Bro. J. M. Brown and Mrs. Liza Brown,

Rices' Creek—Bro. E. E. Briggs and Jesse S. Rice.

Foster Creek—L. M. Sprinkle and D. Blankenship.

Mars Hill—H. L. Sams, W. M. Edwards, Lee Carter and R. L. Moore.

Walnut Creek—W. J. Roberts and John Ramsey.

Bull Creek—Joel Callahan.

The Convention adjourned one hour for dinner and were bountifully entertained by the Flag Pond people.

AFTERNOON SESSION.

At 1 P. M., the Convention met pursuant to adjournment.

Bro. J. F. Tilson was elected President and John B. Sams Secretary. Invitation was extended to visiting brethren. H. P. Cory, Milton Baley, W. A. Sams and Hon. T. J. Murray accepted seats.

Appointed the following committees:

Time, Place and Program—W. J. Roberts, J. B. Gosnel, Joel Callahan.

Finance—W. F. Guinn, Z. Sams and J. N. Riddle.

Digest of Reports—F. E. Lindsley, Joel Callahan, W. R. Sams.

Song.

The Convention adjourned till 9:30 Saturday.

SATURDAY.

At 9:30 the Convention met according to adjournment.

Song—"The Unclouded Day."

W. R. Sams conducted devotional exercises.

Recitation by Miss Rice, which was very good.

Song.

The Convention then proceeded to consider the first topic on the program for this Convention, viz:

"Are our children being taught Baptist Doctrine?"

Opened by J. B. Sams, who said: I believe that the Flag Pond school is teaching Baptist doctrine because they teach the Bible and I believe the Bible is composed of Baptist Doctrine. If every one could see the Bible as I do, they would all be Baptist.

S. Wallin: I think the Baptists have made great improvement since I was a boy. I will say that the Scripture has made me a Baptist, and I will live the rest of my life a Baptist because I think it is right. But will say that the Baptist are not the only people that have religion.

W. R. Sams: I am a Baptist, and don't expect to get to Heaven merely by being a Baptist. Our children are

not taught any kind of doctrine. The fathers and the mothers are at fault. I think there is Baptist doctrine from the beginning of the New Testament to the end. And we should teach our children the doctrine. I will say that my class is being taught Baptist doctrine.

J. F. Tilson said that he would coincide with Bro. Sams in all that he said, for he was well read. I think the Baptist people are mostly teaching the Baptist doctrine.

W. A. Sams: I believe that our Baptist people in the South are teaching Baptist doctrine because the Bible is composed of Baptist doctrine. I believe in the Baptist people coming together and teaching the pure doctrine.

The next subject was "A Model Sunday School." W. R. Sams opened the discussion.

I never have taught a model Sunday School and never have seen one taught. I don't believe we will have a model Sunday School here.

Bro. Jesse S. Rice thought that any Sunday School that brought out everybody and kept every one interested a model School.

Rev. H. P. Cory complimented speeches on former questions, agreeing that each church should teach its doctrine. The Superintendent should be a man of great piety and should be imbued with the power of the Spirit and have a desire for the salvation of souls.

Song.

The Convention took recess for one hour.

AFTERNOON SESSION.

At 1 P. M. the Convention re-assembled. The choir sang several selections. Bro. W. R. Sams was in the chair.

Orphanage day in the Sunday School was the next theme for discussion. Opened by R. L. Moore, who urged strongly that each Sunday School take a collection every month for the 175 fatherless and motherless children at

our Thomasville Orphanage. This is pure religion, [James 1:27. Read 1 John 3:17.]

S. Wallin said that each and every Sunday School should have an Orphanage day. That the fathers and mothers should do more for the orphans at Thomasville, from the bounds of the French Broad Baptist Association.

W. R. Sams said the Orphanage at Thomasville was needing help and he was going to have a collection taken. The sum of $4.25 was received.

"Bible helps in the Sunday School," was opened by H. L. Sams, who said the Bible helps were necessary in the Sunday School and if used right was a good thing, and that we got new ideas of them if taken in connection with the Bible. I believe also in using the pencil method of Bible study.

R. L. Moore followed in a short talk illustrating the proper use of Bible helps. Get all the helps you can but cling to the Bible. No help can take its place.

The committee submitted the following report on

TIME, PLACE AND PROGRAM.

Time—Friday before the Second Sunday in September, 1900.
Place—Walnut Creek church.
Introductory sermon 11 A. M., by Rev. Dr. J. A. Wallin.
Address of welcome—Guy V. Roberts. Response by some delegates.

Respectfully submitted,

W. J. ROBERTS,
JOEL CALLAHAN, } COM.
J. B. GOSNELL.

Song—"Jesus Lover of my soul."
Adjourned till 9 A. M. Sunday.

SUNDAY MORNING.

The Convention met pursuant to adjournment. J. B. Sams in the chair.

The choir sang several selections.

Religious services conducted by Prof. R. L. Moore of Mars Hill, N. C., by reading Acts, first chapter.

Song—"Marching in the Light."

The committee submitted the following report on

FINANCE.

Raised for minute funds $10.00 from Schools.

Respectfully submitted,

W. F. Guinn, Chm.
J. N. Riddle,
Z. Sams.
} Com.

The committee on Digest of Reports submitted a report which is appended with other statistics of our Sunday Schools on page 8, after which the Convention took a collection for Home Missions and received $2.43.

Prof. R. L. Moore was asked to give a lecture on the Sunday School lesson for today which was listened to with the greatest of pleasure by all the Convention.

Talks on Sunday Schools were made by W. R. Sams and T. J. Murray.

S. Wallin made a very good speech, showing the spirituality in the different churches and mentioned the need of a Baptist Church at Marshall, N. C.

On motion of R. L. Moore, the thanks of the Convention were returned to the Flag Pond people for their hospitality and cordial welcome.

On motion the Convention adjourned to meet at Walnut Creek church on Friday before the second Sunday in September, 1900,

Song—"Till we meet again."

Benediction by S. Wallin.

J. F. Tilson, Chairman.

John B. Sams, Secretary.

STATISTICAL TABLE.

SUNDAY SCHOOLS.	SUPERINTENDENTS.	POST OFFICES.	Membership of Church	Enrollment of S. S.	Average Attendance	Church Members who attend S. S.	No. of Teachers	No. Months kept open	Is the S. S. a Union School?	Is S. S. Literature used?	School Expenses	Orphanage	Missions	Minute Fund.
Bull Creek	John E. Waldrup	Halewood, N. C.	134	...	54	25	5	7	No	No	$4.00	$	$	$1.00
Upper Little Ivy *	N. B. Phillips	Ivy, "	124	75	60	40	6	12	"	"	3.00	.....	.....	.....
French Broad *	R. M. Reese	Marshall, "	115	65	40	25	5	12	"	Yes	6.41	.....	.....	.....
Gabriel's Creek	H. H. Buckner	Outlook, "	136	125	60	50	7	..	"	"	5.00	7.50	5.00	1.00
Laurel Seminary	T. M. Wallin	Big Laurel, "	17	50	25	15	3	8	Yes	"	2.00	3.00	.....	.....
Upper Laurel *	J. C. Ponder	Faust, "	113	125	90	30	5	6	No	"	8.41	.....	.....	.....
Lower Walnut Creek*	Jonas B. Martin	Marshall, "	65	75	50	30	6	12	Yes	"	15.00	.....	.....	.....
Flag Pond	J. B. Sams	Flag Pond, Tenn.	344	174	110	35	8	12	No	"	15.00	.....	.....	2.50
Locust Grove *	S. E. Arrowood	Stockville, N. C.	97	89	69	56	6	12	Yes	No	7.50	1.00	.....	.....
Paint Gap	J. M. Brown	Paint Fork, "	135	85	57	20	6	10	No	"	3.00	5.00	.....	1.00
Madison Seminary *	J. Wallin	Marshall, "	82	60	25	6	5	8	Yes	Yes	.....	.....	.....	.....
Forks of Ivy *	L. B. Sams	Grantville, "	139	90	45	25	7	12	No	"	3.00	.....	.....	.....
Mars Hill	R. L. Moore	Mars Hill, "	265	200	130	90	12	12	"	"	18.00	35.00	9.00	1.00
Foster's Creek	J. R. Anders	Laurelton, "	63	75	65	...	...	...	"	"	.....	.....	.....	.50
Big Laurel	S. Rice	Big Laurel, "	86	50	35	...	...	...	"	"	.....	.....	.....	.50
Grapevine No. 1	J. F. Tilson	Grapevine, "	247	100	73	...	...	12	"	"	.....	.....	.....	.80
Grapevine No. 2	J. H. Arrington	Grapevine, "		70	51	...	...	...	"	"	.....	.....	.....	.50
Walnut Creek	C. C. Runnion	Walnut Run, "	108	45	38	...	...	12	"	"	2.04	.....	.....	.80
Rice Creek	Jesse S. Rice	Flag Pond, Tenn.	...	55	45	...	...	6	"	"	.....	.....	.....	.35
Higgin's Creek	W. M. Mashburn	.....	.....	53	45	...	6	..	"	"	.....	.....	.....	.55
		Totals.....		1661	1167	467	87				$92.36	$51 50	$14.00	$10.50

* Were not represented in the S. S. Convention. All are taught in Baptist churches or have Baptist Superintendents. Some are Union Schools and report to the Ivy Union S. S. Convention. We hope to have a fuller report next year. We heartily thank those who kindly aided by filling out blanks. [R. L. M.]

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MINUTES

OF THE

Eighteenth Annual Session

OF THE

French Broad Baptist Sunday School Convention,

HELD WITH

Madison Seminary Church and Sunday School

July 31, August 1, 2,

1903.

OFFICERS

Chairman, J. J. AMMONS, Outlook, N. C.
Secretary, W. P. JERVIS, Mars Hill, N. C.

The next session will be held at Fork of Ivy, Madison County, N. C., on Friday before the second Sunday in September, 1904.

7/12/48 Donated by Miss Daisy L. Anderson, Librarian, Mars Hill College, Mars Hill, N

MINUTES

OF THE

Eighteenth Annual Session

OF THE

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Proceedings.

Marshall, N. C., July 31, 1903.

The French Broad Baptist Sunday School Convention met pursuant to adjournment from last year in its eighteenth annual session with Madison Seminary Church and Sunday School, at 11 o'clock a. m. Songs: "All hail the power of Jesus name," and "Rock of ages cleft for me."

Rev. L. J. Bailey read the 13th chapter of 1st Corinthians and conducted devotional services.

Both the chairman and secretary of last session being absent, L. J. Bailey was made temporary chairman and W. P. Jervis, secretary.

Read letters from churches and Sunday Schools and enrolled delegates' names as follows:—

MADISON SEMINARY—L. M. Bryan, R. N. Branson, Mrs. Laura Bryan, Misses Zenobia Chandley and Robbie Bryan.

GRAPEVINE—W. R. Sams, S. J. Peek, O. H. Tilson, J. N. Riddle, W. H. Coats and Misses Atlas Tweed, Addie Sams, Eugenia Ponder and Mary Stines.

BULL CREEK—R. A. Corn H. T. Hunter, S. V. Fagan and Misses Pansie Murray, Nola Fagan, Ellie Clark, Donnie Merrell.

GABRIEL'S CREEK—G. W. Anders, W. P. Jervis, L. M. Sprinkle, M. C. Sprinkle and Misses Gusta Murray, Nancy Debbrule, Dixie Anders and Bessie Sprinkle.

LONG BRANCH CHURCH—John Fox.

MARSHALL CHURCH—S. M. Davis, Mrs. Mary Hudgins.

FOSTERS CREEK—W. H. Wild, N. M. Lewis, L. E. Wild, D. M. Gregg, and Misses T. J. Roberts, Atlas Roberts, and Dicy Peek.

LAUREL BRANCH—Dr. J. C. Tilson, J. W. Hunter, R. C. Eller, Mrs. Texie Jervis, Miss Sallie Fisher.

FRENCH BROAD—Arthur Elkins, Vid Carter, Oscar Banks, Elroy Edmunds, James Parris and Misses Cora Banks, Lula Banks, Lala Carter and Mary Ball.

GRAND VIEW—J. H. Endsley, Misses Laura Dula, Nellie Dula.

PAINT GAP—Marion Marchbanks, Jason Briggs.

WALNUT CREEK—C. C. Runnion, G. W. Bryan, J. E. Stines, Miss Orion Bryan, T. S. Runnion, Misses Ethel Wallin, Ethel Wild.

FORK OF IVY--L. J. Ammons, J J. Ammons, C. M. McElroy, Misses Mary Ammons, May Ammons, Nancy Marchbanks.

BIG LAUREL—Z. Sams.

On motion J. J. Ammons was elected chairman and W. P. Jervis secretary, by acclamation.

On motion of W. R. Sams, all Sunday School workers present were invited to seats in the convention

There being no program of business for the convention, the chairman appointed W. R. Sams, L. E. Bryan and R. A. Corn, a committee to prepare topics for discussion during this convention. The committee after deliberation, reported the following subjects for discussion for the day, viz:

1 "What is the purpose of this convention?"

2. "Would it be best to dispense with it and let the Association do its work?"

AFTERNOON

Reassembled.

Song: Jesus lover of my soul.

Prayer by Bro. Bailey.

The convention then proceeded to discuss the first subject above named in a two fold sense; the purpose of the convention and our purpose in attending it.

The discussion was participated in by W. R. Sams, L. J. Ammons, R. A. Corn, W. P. Jervis, L. M. Bryan, J. H. Endsley, L. J. Bailey and Lewis Peek.

It was agreed by all that the purpose of the Convention was the thorough organization of our Baptist Sunday School work. Our purpose in attending turned on our individual responsibility and opportunities to set in motion new inspirations which shall enable and influence our Sunday Schools to become greater powers for the conversion of all our people by teaching them more devotedly the Gospel of Jesus Christ.

During the discussion the use and abuse of Sunday School literature was incidentally referred to. W. R. Sams

said he was now and always had been opposed to its use. He believed that a deeper reverance would be felt and observed in the Sunday School classes if the Bible was in the hands of each member of the class instead of the Quarterly. He believed the purpose of the Sunday School to study the great truths of the Bible were subverted and destroyed by the literature. The classes now read from the Quarterlies such questions as the teacher asks from the Quarterly and the lesson ends without any serious study of God's word. He believed it was an evil which was ruining the true purpose of the Sunday School.

L. J. Ammons said he had become thoroughly disgusted with the use of the Sunday School helps. His own careful observation was that the literature, as now used, almost entirely dispensed with the study of God's word. Everyone who has carefully observed the actual practices of the Sunday Schools must confess that the questions are asked from the Quarterlies and the answers read from them, with few, if any personal impressions drawn from them. He believed in earnest, prayerful study of God's word from its own precious pages.

W. P. Jervis and others favored the use of the literature in the Sunday Schools, but admitted that its true use had been greatly perverted.

After this discussion the following resolution was introduced and adopted:—

Resolved, That we advise all our Sunday Schools to use the Bible as the only text-book. If the literature is used let it be used as a help alone. Let the Bible be brought into the school and class exercises and the Quarterly be left at home.

Several members of the Convention voted "No" on the passage of the resolution. L. M. Bryan thought it too radical; that the schools would not observe the recommendation of the Convention.

Appointed G. W. Anders, Henry Arrington and J. H. Endsley a committee on Finance, and L. M. Bryan, Jesse Fisher and J. W. Hunter on Religious Service.

The latter committee, after consultation, reported that J. H. Arrington will preach tonight.

The Convention then discussed the second subject briefly, at the close of which a vote was taken to ascertain the sense of the Convention on dissolving and giving its

work to the Association. Motion to continue unanimously adopted.

The committee on Program and Order of Business reported as follows for Saturday:—

Meet at 9 o'clock, a. m. Music by the choir, 30 minutes.
9:30—Devotional services by L. J. Baley.
10:00—Subject for discussion—"Our Greatest Need."

Adjourned with benediction by Bro. Baley, till specified time tomorrow.

SATURDAY, AUGUST 1, 1903.

The Convention met agreeable to adjournment from yesterday. Songs: "Send it down just now"; "Drifting down", and "Standing like a Light"

In the absence of Bro. Baley, Bro. J. H. Arrington read the 19th chapter of John and conducted devotional services.

Read and approved minutes of yesterday.

Called the roll and partially marked absentees.

Appointed committees on the following subjects:—

SUNDAY SCHOOLS—L. J. Ammons, J. M. Wild. O. H. Tilson.

ORPHANAGE—W. R. Sams, R. C. Eller, Dr. J. C. Tilson.

TEMPERANCE—L. J. Baley, L. M. Sprinkle, C. C. Runnion; (Prof. R. L. Moore and Dr. J. C. Tilson afterwards added).

TIME AND PLACE—S. M. Davis, C. M. McElroy, F. M. Marchbanks.

PROGRAM FOR 1904—R. N. Branson, Prof. R. L. Moore.

The subject from yesterday's program, "What is our greatest need?" was then taken up and discussed by W. R. Sams, R. N. Branson, L. J. Ammons, J. H. Arrington and R. A Corn; all agreeing that our greatest needs are more of the Holy Spirit, more earnestness, more devotion, more piety in our lives. More of Christ and less of self.

Song, "There is power in the blood."

Committee on Program handed in the following subjects for discussion:—

1. What should be the qualifications of a Sunday School teacher?
2. What is or should be the relations between the church

and the Sunday School?

The first of these topics was opened by L. J. Ammons. He believed the teacher should be a man who had been with Christ. Would take no unregenerate man or woman to teach the new Life of which they know nothing.

J. H. Endsley believed the teacher should be a Christian man or woman, one who could point his class to Christ and have the Spirit of God in his heart.

W. P. Jervis thought the one important qualification should be a regenerate heart, after this ability and aptness to teach.

W. R. Sams wanted a man or woman with intellectual and spiritual power.

J. H. Arrington and R. A. Corn would have the teacher whose lives were influenced by the Holy Spirit.

Bro. Corn inquired what the Superintendent of a Sunday School should do if at any time he did not have such teachers at command to which Bro. J. H. Endsley responded advising that under such circumstances the Superintendent take charge of the whole school himself as teacher.

Song, "O, I love to read of Jesus."

At this point L. M. Bryan, Superintendent of Madison Seminary School, delivered a short but pointed address of welcome which made everyone present feel that they were in good hands. The Convention then adjourned with benediction by Bro. J. H. Arrington, one hour, and were most liberally and bountifully entertained with a splendid dinner.

AFTERNOON.

Re-assembled at the singing of the choir.

The committee, through its Chairman, S. M. Davis, submitted the following report on

TIME AND PLACE.

We, the committee on Time and Place, report as follows:—That this Convention meet in its next annual session with the church and Sunday School at Fork of Ivy, on Friday before the second Sunday in September, 1904, at 10 o'clock a. m., that J. M. Wild preach the introductory sermon, and that John Ammons be alternate.

Respectfully submitted,

C. M. McELROY,
S. M. DAVIS,
F. M. MARCHBANKS,
} COM.

Report adopted.

L. J. Ammons read the following report on Sunday Schools, which was adopted after discussion by L. J. Ammons and Hon. C. B. Mashburn.

REPORT ON SUNDAY SCHOOLS.

Whereas, the Sunday School is the church at work, and a growth in grace and works is necessary to the development of the Christian character, your committee recommends that the Sunday Schools composing this Convention enter on a more aggressive line of work, and that the letters from said Sunday Schools contain a report of what they do on Missions, Orphanage, and whatever else may present itself as an object of work. Especially they should report what they do in attempting to lead sinners to Christ, number of converts, etc., and that such report from the Sunday Schools be a basis for their admittance into this Convention. "*By their fruits ye shall know them.*"

L. J. AMMONS,
J. M. WILD,
O. H. TILSON; } COM.

W. R. Sams then read the report on

ORPHANAGE

There are, at present, 260 orphans in the Baptist Orphanage at Thomasville, who are appealing to us for support. No other department of our work appeals to us more forcibly than this. Let us take a collection in our Sunday Schools each month for the Orphanage and also let us take one on the adoption of this report.

On motion the report was made the special order for 11 o'clock a. m., Sunday.

The Convention then considered the topic—What is or should be the relation of the Sunday School to the church? Opened by R. N. Branson, L. J. Ammons and J. H. Arrington. Each seemed to think the relations were too close to be separated. The church should be the organizer and sustainer of the Sunday School, while the latter should do a great work in leading the unconverted to Christ, thus strengthening the church. The work is one and the same and either suffers without the support of the other.

Song, "Draw me nearer"

At this point several questions were presented to the Convention for answers.

The committee on Finance then submitted the follow-

ing report which was adopted:—

REPORT ON FINANCE

Your committee on Finance report total amount received for printing minutes, $3.26.

G. W. ANDERS,
J. H. ARRINGTON, } COM.
J. H. ENDSLEY.

The above amount was increased to $10.00 by individual contributions.

After music by the choir and benediction by J. H. Arrington the Convention adjourned till 9:30 a. m. tomorrow.

SUNDAY, AUGUST 2, 1903.

The Convention met pursuant to adjournment. Songs, "You may have the joy bells," "All things are ready," "Love keeps me singing."

Rev. J. M. Wild read the 14th chapter of John, and led the Convention in prayer.

Song, "He rolls the sea away."

According to previous arrangement Prof. R. L Moore admirably and instructively conducted a Sunday School lesson, which was highly enjoyed by the audience.

Song, "Onward, ever onward."

The hour for the special order having arrived, the report on the Orphanage was re-read by W. R. Sams, the chairman of that committee. Bro. Sams made a faithful presentation of the claims of the Orphanage in our Sunday Schools and appealed for a liberal contribution. He was followed by Prof. Moore with a plain simple statement of what the Lord expects of us as Christians in this special work.

J. A. Corn presented a request from Mrs. Mary Hudgins that the sisters of Madison Seminary Church present the Orphanage with quilts which would be as available and serviceable as the cash. Additional remarks were made by R. A. Corn on the great opportunity offered us in this meritorious work

Took a collection for the Orphanage amounting to $5.64. The following resolution was offered and adopted:—

Resolved, That each Sunday School in this Convention be requested to set aside the first Sunday in each month to take a collection for the Orphanage, and that a report of the same be made to this

Convention as indicated in the Sunday School report.

Prof. Moore preferred the words "give an opportunity to give to the Orphanage" instead of "to take a collection."

The following resolution offered by L. J. Ammons was adopted.

Whereas, This Convention recognizes the importance of laying on the table some religious newspaper, we advise all schools to supply the children with *Kind Words* and *Charity and Children*.

The committee on Program for 1904, report as follows:

PROGRAM FOR 1904

FRIDAY—1. Introductory sermon.
2. Reading letters from different Schools, and enrolling delegates' names
3. Organization.
4. Reception of new Schools.
5. Address of welcome by B. L. Sams.
6. Response by Rev. L. J. Baley.
7. Appointment of committees.
8. Topic—Best method of teaching.

SATURDAY—1. Reading minutes.
2. Reports of committees.
Topic—(1) Can a member of the church be excused for not attending Sunday Schools?
(2) How to get people to attend Sunday School.

R. N. BRANSON. }
R. L. MOORE } COM.

The Convention then adjourned for one hour and were again pleasantly entertained with a delicious dinner.

AFTERNOON.

The Convention came together at the singing of "All hail the power of Jesus' name." The committee on Temperance not being ready to report it was, on motion agreed that Prof. Moore prepare said report and hand to the Secretary for insertion in the minutes.

RESOLUTION OF THANKS

Resolved, That this Convention tenders its sincere thanks to the Madison Seminary Sunday School and church for their liberal entertainment during this meeting.

The congregation sang "Jesus lover of my soul." Rev. J. M. Wild preached an earnest sermon from John 14:1, after which the Convention adjourned to time and place before mentioned.

J. J. AMMONS, CHAIRMAN.
W. P. JERVIS, SECRETARY.

Statistical Table for 1903.

SCHOOL	SUPT.	P. O.	Officers and Teachers	Sabbaths in School	Enrollment	Av. attendance	Chapters read	Pages read	Use literature?	General Expenses	Orphanage	Foreign Misions	For Minutes
Madison Seminary	L M Bryan	Marshall	7	38	...	53	.....	6062	Yes	....	....	....	.70
French Broad	John Fox	"	7	13	...	35	8607	.....	No	...	....	....	.50
Laurel Branch	Dr. J C Tilson	Halewood	7	13	...	34	3460	.....	Yes	....	....	....	.81
Grand View	J H Endsley	Volga	6	42	...	39	5544	.....	.....	2.86	....	....	....
Paint Gap	W B Holcombe	Waverly	7	35	125	85	5192	....	No	...	...	....	1.00
Walnut Run	C C Runnion	Marshall	8	47	84	38	6784	.....	.....	....	....	....	.55
Fork of Ivy	J S Ball	Grantville	11	50	105	64	.....	.....	Yes	4.10	4.42	2.65	1.30
Gabriels Creek	G W Anders	Outlook	....	52	100	61	8729	1300	Yes	4.80	4.50	....	1.00
Grapevine	C J Bradley	Grapevine	....	45	...	79	10024	.....	.....	....	...	....	1.00
Bull Creek	R A Corn	Halewood	9	52	...	50	12011	30644	....	3.30	....	....	.55
Fosters Creek	J R Anders	Laurelton	7	40	...	68	5199	.....	Yes	3.25	....	....	.55
Big Laurel	Z Sams	Erie	8	40	..	35	2174	...	....	....	....	....	1.00

NO TIME FOR FOOLING!

5--THINGS--5 To Remember:

1st=Stylish Goods,
2d=What you want,
3d=Ready to serve you,
4th=Prices low for the quality
5th=We will appreciate your trade and treat you right.

Always Remember

N. B. McDEVITT'S STORE,

Mars Hill, N. C.

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N6
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PROGRAM

FOR THE

SUNDAY SCHOOL CONVENTION

OF THE FRENCH BROAD ASSOCIATION

To be Held at Laurel Branch Church

July 27, 28, 29, 1917

BX6349
N6
1917

Friday, July 27th

1:00 P. M. Introductory Sermon. Rev. R. P. McCracken.

2:00 P. M. Organization and Local Topics.

2:30 P. M. Our General Sunday School Status — embracing Missions, Orphanage and all objects of Christian endeavor.. .....By Local Workers.

Adjournment.

Saturday, July 28th

9:30 A. M. Devotional Exercises.....By Rev. N. Griffin.

10:00 A. M. How can the Sunday Schools help the Pastors to Better their Work?.....By Pastors present.

11:00 A. M. The Rural Sunday School—

(*a*) Getting the People in and Holding Them.....
.....B. L. Sams.

(*b*) Organization for Efficiency.....R. G. Anders.

(*c*) Teaching the WORD .....Rev. R. D. Ponder.

12:00 M. Dinner on the Ground.

1:00 P. M. How can the Choir Help the Teacher in Enforcing the Truths of the Lesson? ..... M. W. Buckner.

1:30 P. M. Teaching Children .... Mrs. George Wharton.

2:00 P. M. The Social Feature of the Sunday School .... Rev. J. A. Bradley.

Sunday, July 29th

9:30 A. M. Devotional Services .... By Rev. B. B. Styles.

10:00 A. M. The Sunday School's Power to Advance the Cause of Christ ..... Rev. S. T. Hensley.

11:00 A. M. Sermon by Rev. W. P. McCarter.

1:00 P. M. The Influence of the Sunday School Teaching of To-day on the Mission Work of Tomorrow .... Rev. J. R. Owen.

The Laurel Branch choir is kindly requested to furnish music throughout the session of the Convention. Please be on hand during each session of the body.

PREPARED BY THE EXECUTIVE COMMITTEE OF THE ASSOCIATION.

crush in

Giving
Year-round schools
Loyalty to this organ.
attendance + graded work.

re we yet doing the work?

attendance - 2027

Methodist - 3300
Public Sch. children - 3,000

Baptists not counted.